1:Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

Freedom in the use of names is a Havasupai peculiarity, for in most tribes of this area reluctance is shown to telling one's name. This is characteristic of the Yavapai, Navaho, Zuñi, White Mountain Apache, Klamath, Lemhi and Wind River Shoshoni. Lowie thinks it probably a widespread and deep-rooted Shoshonean feature. The Moapa do not name the dead in a relative's presence. This is then no more than the Havasupai reluctance and not the abhorrence of the Navaho and Western Apache.

Instruction of Children

Instruction is quite sporadic and incidental. So far as their elders express what they consider proper formal instruction, it is objurgation and admonition to behave and to be industrious.

Children are taught to talk and walk. When they begin to walk, we tell them: "Go fetch this thing for me;" thus telling the names of objects. Then they will know how to talk as people do. When girls begin to talk, their mothers instruct them how to fetch water and wood: "That is the way I carry things." They teach them to grind corn: "When growing things are ripe, you must gather them. That is what a woman does. When you are grinding for the first time, look for the rat's burrow and observe how he has piled up the dirt at the entrance; then when you grind corn or seeds, make your pile of meal a little larger than that." When the girl is old enough to marry, her mother tells her, "When you marry, do not loiter about the house, but bustle around gathering plenty to grind so you will not starve. You should have plenty of corn, pigweed and *sili'* seeds, piñon nuts, mescal, and prickly pear." That is how an old mother teaches her daughter when she is ready for marriage. If women gather plenty to eat, they will prosper. "When you are married and have a camp of your own, do not be angry if someone comes to your house, and do not fail to give them some of whatever food you have. Do not be angry with your husband's relatives. If you are, they will all say, 'Your wife is no good.' They should not have cause to say this. You should be good to all of them, then they will all be good to you and care for you. They will help your husband make a good living for you."

They instruct the boys similarly. When a boy begins to walk and talk, they tell him, "You will have to gather armsful of wood or fetch water. When you are playing about, do things just as you will when you are grown. You should now hunt rabbits so that later when you are older and hunt deer, you will be able to kill them. If you are able to bring home deer every day, those who are wise will say, 'He is a pretty good boy.'"

Sometimes, although they instruct a boy, he disobeys; he is lazy, and that is wrong. "If you are lazy you will not have anything; you will be poor." The old men taught the boys, showing them how to make their garments and the woman's dress. After they were instructed, they made some for themselves. Then when a boy married, he knew how to make a dress and moccasins for his wife. That is how the old people used to instruct them.

When my father was alive he taught me everything just as he had been told when young. "Do thus to straighten an arrow, thus to make a bow or arrowheads, to

2:Iliff Y-5 (ca. 1901) 1954 NT14 Plateau Yumans NT14
Havasupai

crawl, lacking the strength to stand erect and walk. When killed, a snake loses its spirit. Where else can it go but into the child? However, this baby's legs showed no signs of weakness.

Childhood days would be pleasant for this little girl. There was no "nap time" nor "meal time" for Havasupai children. They played until they tumbled over asleep, awakened when they felt like it. If they were not around when the pot of stew was taken from the fire, they filled their stomachs when they came home.

Children and grownups played together, and the stream was their playground. The little folks darted through the water as guiltless of clothing and as agile as small brown fish. The women frolicked, laughing and screaming, somewhat hindered by their long underslips, but missing none of the fun, while the men, enjoying more freedom in this sport as in other activities, wore only loincloths. They loved nothing better than to take a burro into a deep pool, piling children on his back until they submerged him to his nose. They would tip him over backward, holding him under much too long for his comfort, shouting with laughter when he came up sucking air into his lungs noisily and painfully. Yet the burro seemed to enjoy these bouts, entering the water willingly if not eagerly.

The intelligence used by the parents in training their children would set a worthy example for any race. A mother did not scold. Instead she taught her small daughter to play grownup, to weave baskets, sweep the floor, carry water and make fiber brooms. This training prepared the child to care for a home of her own. But, wisely, this training went beyond material things, for the little girl was also taught to be kind to her husband's people. This early training was responsible, I think, for the harmony with which those related by marriage worked and played together.

Young boys must rise while it was "little light" and run swiftly toward the rising sun. This prepared them for the hunt and made them swift in capturing the enemy. They were indoctrinated in the ritual of the hunt which involved many superstitions and taboos. To ensure success, prayers must be offered at smokes or hunting

2:11iff Y-5 (ca.1961) 1964 NT14 Plateau Yumans NT14
Havasupai

869 shrines—appropriate pictographs on walls or stone. The ashes
224 of deer droppings, sprinkled at specified times and places, made
[789] success more certain.

Physical punishment was seldom inflicted on a child. In all
861 my experience I never saw an Indian parent strike a child. A
774 whipped child loses courage, they said, and his soul withers and dwindles away until he dies, for the soul of a child is a tender thing and easily hurt.

However, the case of old Captain Burro was utterly at variance
626 with this gentle philosophy. He seldom appeared at the school,
681 spending his time among the villagers, where, as a rule, he was ignored or subjected to rude jesting. When a small boy he may have been an incorrigible thief or liar or he may have defied tribal superstitions or taboos for he had been subjected to the *jelka* punishment, and the ignominy of it went with him through life. One can well believe that this savage punishment would shrivel a child's soul, for the excrement of animals was used to make a smudge, over which the boy's head was held until he was limp from suffocation. It was not the physical torture that marked his soul, but the revolting form in which it was administered, accompanied by taunts and jeers. This he could not live down, nor could he escape the brand of liar and thief it put upon him. The bitter ridicule of men who loved nothing so well as a jest at another's expense would follow him until death.

His "withered soul" reminded me of Lily's crippled hand, and the Walapai's ridicule. The Indians had not learned to tolerate with sympathy those who did not conform to the established pattern, socially or physically.

889 Most beautiful of all, to me, was the instruction to children
867 regarding the care of the aged. "When your grandparents are old and blind, lead them gently where they want to go. Break off chunks of the good corn bread baked in the ashes, and put them into their mouths. If they have no teeth, feed them the
889 warm corn mush." I never saw any evidence that the old and helpless were neglected or turned out to die, as was so often

The siblings of a child's parents have no special institutionalized roles in connection with the child, but the infant's father's sister or his mother's sister may enact the role of the maternal grandmother at his birth if the grandmother is absent or deceased. Also, an orphan or an illegitimate child may become the ward of a paternal or maternal aunt or uncle. An orphan sometimes becomes the ward of an adult sibling, of a sibling of any one of his four lineal grandparents, or of another distant relative. 604 [848]

Terminology for parallel cousins coincides with that for siblings. Regardless of residence, parallel cousins are considered almost as close as siblings, but they are particularly close if they grow up in the same camp. Marriage with both parallel and cross cousins is forbidden as it is with any recognized genetic relative. If a younger sibling of a child's father or mother happens to be of the same age and sex as the child and is a member of the same residence group, the association may lead to a bond of mutual regard comparable to that between parallel cousins. 605 [582]

Children are instructed by their parents and grandparents in their economic and social roles. Verbal instructions are given when a child is asked to perform a task, but he learns largely from observation of, and participation in, family and tribal activities. The manner in which a child's parent of the same sex does his work is held up to the child as a model of the behavior he is expected to learn. In all verbal instructions, one theme is stressed and reiterated; both girls and boys are admonished to be industrious. The exhortation is phrased in the negative, however. "Don't be lazy. If you lie around all day, your family will have nothing." 861 867

While hunting and gathering are no longer significant activities, dependence upon agriculture continues. In recent years, since mechanized methods of preparing the land for planting have been adopted to some extent by tribal members, operation of farm machinery has been limited to men. Formerly, men and women shared all phases of gardening with the exception of irrigation, which was restricted to men. These changes have reduced the economic contributions which women make directly in obtaining the family's food supply with the exception of those who become wage earners. Consequently, little girls spend much less time helping their mothers in gathering and gardening activities than once was necessary. 241 462 [177] [857]

The former pattern of instructing a child in his primitive technological roles has become less significant relative to his welfare and existence as an adult. Factors which have a bearing upon this cultural change are: (1) establishment of the Havasupai Indian Reservation, and increasingly permanent residence thereon due to depletion of natural resources; (2) subsequent partial dependence of the Havasupai upon financial aid from the Office of Indian Affairs; and (3) school attendance. 178 182 861

Much of a girl's role is outlined for her indirectly. Children of both sexes share their games and, to some extent, their work. Verbal definition 861

861 of the respective sex roles begins when a child is four or five. "We tell a boy not to play with dolls; it's for girls. We tell little girls not to play with a rope (a lasso). Here is a doll."

Economic Training

857 A girl of three or four may have a small share in the family's work,
866 but her main duties revolve about her younger siblings or younger children of her older siblings if they are part of the family residence group. She is told to play with or to watch these younger children. A girl of six or seven can change a baby, and will take much responsibility for his care, but cannot be trusted alone with him. When a baby is seven or eight months old, he may be turned over almost entirely for daytime watching to a sister or a young aunt of eight or nine, thus freeing the mother for work. Younger children are taken along by the older siblings, especially sisters, when they leave the camp to play. The presence of and responsibility for younger children apparently is not resented by a girl who includes them in her play. A little girl may go along to watch the baby while her mother gathers seeds or works in the fields.

857 Both girls and boys help with gardening, gathering wild foods, and
868 carrying wood and water, but a girl is more often in the company of her mother at these tasks than is a boy. At seven or eight years of age, a girl spends a little time each day helping her mother, while a boy has fewer demands on his time. In former times, even when a boy learned to hunt with his father, he had more leisure time than did a girl. At eight or nine years of age, a girl learned to grind corn. As one informant said:

"When I was nine my mother told me to grind corn like her. The first time I tried, it was too coarse. After a week or so of practice I could do better, but still it wasn't fine. My mother ground it over again and used it to make mush. I would have learned to grind it fine enough that year, but I went away to school. I didn't learn until I came home and got married. It is the same with my daughters. They won't learn until later."

Play

857 Children are left largely to their own devices in seeking entertainment.
524 Games are learned from older children rather than from adults, but in
533 former times the old people sang songs to little children to make them sleep or to amuse them. The children, in their play, sang these songs and others which they heard at the annual round dance, or at the sweat lodge. The children seldom knew how to sing the songs perfectly.

When I asked my companion the cause of this fight, she shrugged and said, "That [illegitimate] boy is always mean." Questioning was not pursued because other people were present. No one was found later who knew, or would state, the reason for the fight. Later observation of the boy did not bear out the judgment that he was "mean." (Leslie Spier, after reading this account, noted that "It has been my experience with Indians elsewhere, time and again, that they use 'mean' to characterize aggressive behavior rather than saying that the person is irritable, disagreeable, or given to petty jealousies.")

Verbal rifts occur more frequently than physical combat. It was observed that if an individual knew another person to be angry with him, he made an effort to keep out of sight until the anger had cooled "because he (or she) might try to fight me." There is a public attitude of passivity toward disagreements between individuals. Much talking and little action is customary both in private and public quarrels.

Quarrels frequently arise in connection with marital infidelity, land inheritance, boundary disagreements, and gambling debts. On the reservation, jealousy and antagonisms have developed over the few salaried positions available, and alleged favoritism by government employees has occasionally drawn lines between factions. Rivalry over tribal leadership is probably as old as the tribal tradition of chieftainship, with certain disgruntled claimants refusing for a lifetime to concede what they deem rightfully their prerogative.

Discipline

Discipline is said to have been more rigid in former times. "Then parents were strict, real strict. They didn't let their kids get away with everything." Children's ear lobes were pierced and long pieces of sinew or string were threaded through. When a child failed to respond promptly to a request, a jerk on the string brought him into action. Threats of spankings or denial of privileges were carried out if necessary. Small rewards were sometimes promised. A severe measure, apparently used only on boys, was to smoke an offender over a fire of horse dung while he was tied by his heels to a tree limb. Two elderly men are said to have undergone *this punishment* frequently in their youth. One of them has failed to punish his own sons in this manner, although they are popularly thought to deserve it. They are said to be "mean" "because their father was a mean boy."

Today, parents may note, but display little excitement over, their children's misconduct in trivial matters. If one child behaves aggressively toward another or a dispute occurs, parental interference usually is verbal and seldom is loud or angry. Occasionally, a child is slapped or is beaten with a stick, but no severe beatings, or punishments administered in anger

were witnessed. Parents are seldom ruffled by small offenses, and the admonition "don't," used frequently, is usually spoken in a calm tone. However, certain men while drunk have brutally beaten a child, although a man's wife is more frequently the object of a blow in such circumstances. It is doubtful that severe beating of children occurred with any frequency before alcohol was available to the Havasupai. 861 [273]

Boys may be slightly more aggressive toward girls than toward each other. Both sexes behave aggressively toward dogs, but girls probably less so. Adults only occasionally interfere in behalf of a dog. 578 865

Adults seldom tease children and they try to prevent children from teasing one another. However, in certain families, there seems to be an established "pecking order" from eldest to youngest. Temper tantrums are expressed by spiteful or sulking behavior. As a rule, such displays are ignored rather than pacified or punished. One child of five when slapped pummelled his mother's legs, but she ignored this behavior. Another boy of three, when reprimanded verbally by his grandmother, with whom he lives, whacked the ground close to her with his lariat. When she ignored this, he dangled his rope in one of the cooking pans on the fire while watching her with an expression that plainly said he was trying to antagonize her. She did not look at him. He whimpered and sulked for a few minutes, then turned away and soon was playing happily. Only one girl, a child of nine, was observed in a similar tantrum. She cried and sulked alternately for an hour and a half, while her mother tried to coax or bribe her into a better mood. The girl was upset because she wanted to be taken to a white doctor to have a bee sting bandaged. At length she was pacified with a candy bar obtained at some inconvenience to two other persons. This behavior apparently was not unusual; this mother was indulgent with all her children, and especially so with this girl. (The latter incident occurred at Grand Canyon, not in Supai.) 861 865

Fear of ghosts is transmitted from early childhood. A very young child is threatened by being told that a ghost will "get him." Adults do not ridicule children who are afraid to leave the house after dark, nor do they force them to go out unaccompanied. Children are sometimes frightened into obedience by being told that they will be carried off by a cow, an eagle, a coyote, a mountain lion, a wildcat, a snake, a lizard, or a frog. However, the threats concerning animals become less effective than the ghost threat as a child grows older and becomes familiar with the characteristics of such animals. 861 775 [825]

Illegitimacy

It is said that there were very few illegitimate children in former times in contrast to the present. The validity of this statement may rest upon one or more of the following factors: (1) a postulated change in the 848 847 178

Social Behavior and Relationships

Admonition and Instruction

In former times, all four grandparents of a young girl lectured her on proper behavior. They instructed her to behave politely and sensibly rather than foolishly in the presence of a man. She was told to perform her tasks willingly and quickly. It is said that a girl's own parents were considered too young to advise her properly, but she was expected to obey them. 603 861 867

A girl should conduct herself modestly whenever visitors came to her parents' camp, remaining discreetly in the background unless she knew the visitors well. When they saw how circumspectly she behaved, they would know she was a good girl. After she married, or if she were in charge of her father's camp, she should cook and serve food to visitors, even if there were only meager supplies on hand. A girl should show respect to her elders; in her own family group, as with strangers, she must always be polite. She should obey her father, her uncles, and her grandfathers. She might behave with less restraint in their company when other men were not present. 867

A girl should help her mother with the camp work, watching closely how each thing was done and listening to her mother's instructions. A girl must take good care of her younger brothers and sisters so she would know what to do for her own babies. She must go frequently with her mother to gather wild seeds, pinyon nuts, juniper berries, mescal, soapweed, and other useful plants so she would learn to recognize each growing thing, and would understand how to gather and prepare it for use. A girl should also go with her parents to help in the fields and to learn how corn, beans, and squash were planted and harvested.

If her father were dead or away on a hunting trip, a girl should obey her grandfather, her uncles, or her elder brothers, for they were head of the family in the father's place and would know what to do if trouble came or if there were family work to do. A girl was expected to arise before dawn, and she should keep busy all day. No man wanted a lazy wife, and he might leave her if she kept a poor camp or neglected her children.

Grandparental and Other Relations

In addition to these instructions, a girl's grandfathers told her stories as soon as she could understand. The grandmothers also knew the stories, but they did not tell them if there was a man present who could do so. These stories, which concerned the origin of various customs and beliefs, usually cited examples of moral values or proper behavior patterns. All children, both girls and boys, loved to gather around a grandfather whenever he chose to favor them with stories. 603 538 867

usually eluded injury or capture by remaining undetected or taking flight. The example of alertness and caution by adult women no doubt inspired similar behavior in small girls, and later fostered real fear as understanding of the danger was acquired. 562 183 609

In summary, it has been pointed out that comparative isolation of family camp groups under aboriginal conditions probably contributed to the shyness of young people of both sexes. A girl, in addition to being guarded and taught alertness against enemy attack, was closely chaperoned by related females and was cautioned to keep the proper social distance from both unrelated and related males. 562 834 183

A girl maturing in such circumstances might be expected to remain chaste. However, the culture permitted sub rosa sexual license in certain circumstances. Thus, normative premarital and covert sexual behavior was clearly contrary to the ideal which a young woman must overtly exemplify. 183 562 577

A second source of emotional conflict for a girl might have been the father-daughter relationship in its contrast with that of husband and wife, as she was able to observe it between her own parents. Parental indulgence of small children was the rule. Daughters, almost as much as sons, were the objects of loving attention from a father, although girls assumed responsibility earlier than boys and so were taught discipline and submission to authority at an earlier age. While punishment was sometimes harsh (one woman reported that her father tore her earlobe with a severe jerk as a penalty for playing too long by the river when she had been sent after a bucket of water), severe measures were infrequently used and an affectionate paternal attitude generally was reflected in patience and verbal admonition or mild and infrequent discipline. 183 562 593 [861]

By contrast, however, a girl saw her mother yield or lose under force or threat of force when conflict between the parents arose. A wife had almost no alternative to submission for, if she fought back, she would suffer more grievously and in the end would lose to superior male strength, or, if she ran away to her relatives, they would send her back after a brief cooling off period. The easiest course for a wife was acceptance of male dominance and whatever treatment might be accorded her. (As one old man phrased it, "The man, he always win. If the wife fight back, it don't do her no good; she just get hit more.")

A father's position as family head and protector undoubtedly inspired his daughter's respect, while his affection and indulgence probably provided a sense of physical and emotional security during her youth. However, identification with her mother in the role of wife could easily have caused a girl, even one in love, to shrink from a prospective marriage. [581]

593 tion usually developing between affinal relatives, particularly mother-in-
578 law and daughter-in-law. One recent divorce stemmed from such a situa-
603 tion. The divorced woman told the investigator, "She (the mother-in-law)
604 wouldn't let me do anything with my children the way I wanted to. Every
time I corrected or tried to punish one, she stopped me and petted my
[586] children so I couldn't do a thing with them. I tried and tried, but I just got
tired of it, so finally I quit trying. That's why I started running around and
thinking about a divorce." In this instance, after the divorce, the mother-
in-law kept two of the children with her against the daughter-in-law's
wishes.

While a mother may harbor minor resentments against grandparents arising from differences over her children, serious disagreements seem to be infrequent. The common course at present when friction exists in an extended family is for the younger married couple to move away.

Economic Training

868 When a mother must work in the fields or hunt for wild plants, she
462 takes her children along if the situation permits. Otherwise, she leaves
them with a relative. She teaches small girls and boys to help her in her
easier tasks, and as her daughters grow they share her daily work. Al-
though a woman's sons are permitted more free time and their work is with
their father, they also help her with some of the campwork at her bidding
or by their own inclination. A woman does much of her work sitting on the
[516] ground, and it is a common thing for her to ask her son of any age to bring
an article to her or to perform some small task merely because she doesn't
wish to get up. Camp routine is such that any member of the family may
sometimes help with whatever work needs doing. Boys in a family do not
expect their mother or sisters to wait upon them in small things they can
easily do for themselves.

593 Relationship between a mother and her children includes respect for
861 the former, which seems to grow out of the child's affection and realization
of obligation rather than from any demand for it. While a mother expects
obedience and exercises a certain firmness, she resorts to punishment in-
frequently and is generally quite indulgent with small children. She appears
to win respect and obedience through kindness and unending patience. Nag-
ging was never observed. A child is seldom given the same request or
command more than once or twice; if he does not comply in a reasonable
time, he is rebuked or punished, or more frequently the matter is dropped,
at least for the time being.

Care of Others' Children

854 Adult women, married or unmarried, may temporarily or permanently
736 assume the role of mother to one or more children not their own but usually

[Text continues on page 130]

553 an interest in things. Names are said to be given for some personal peculiarity or because of some occurrence. As a rule grandparents name the children and names are not family property, as is the case in some Indian tribes. Sometimes children are re-named when they reach [585] maturity. It is common for men to be re-named in reference to their marriage, but women are not. Havasupai names are told to strangers 551 without much hesitation. Names have no special emotional or religious significance.

881 When a girl reaches adolescence, stones are heated in a pit near her home, covered with dirt, and carpeted with brush, grass and leaves. A temporary brush shelter is built over the pit and the girl lays on the covered rocks for the next four days. Before this however, she is bathed in suds made from yucca roots, her body painted red and her face brown. During the four days she must eat and drink sparingly must not eat meat, and must use a stick to scratch herself. She must run to the east before sunrise on each of the four days. It is believed [522] that girls who eat meat before the menses end will be barren.

861 Some of the old methods of training the young have disappeared, [177] yet while children are young they are taught by precept. The father or parental grandfather is the proper guide and instructor for a boy. 868 Success in hunting depends more on personal skill than on charms and careful instruction is given to the boy. Boys practice marksmanship on rabbits, quail, and other small game before they are taken on a deer hunt.

Small girls help their mothers with the household duties around the camp, accompany them to the fields to gather corn and vegetables, to the orchards to gather fruit, and assist with the care of smaller bro- 882 thers and sisters. Mothers usually watch their adolescent daughters very closely and do not allow them to go about alone.

517 In summer after the crops are planted and again during the harvest the Havasupai have some leisure time in which to engage in their favorite pastimes. Men gather at the sweat lodges to gossip, or visit a neighbor and help him rub and stretch buckskin, play games of chance, race horses, tell stories, or plan a trip to the Hopi or Hualapai reservations to trade. Women gather at a neighbor's camp and weave bas- [525] kets, prepare the material for basketry, or even shell corn. In midday the women and young men are usually at their gambling, and, at least during the summer, the older men are at the sweat lodge.

345 These lodges are dome-shaped structures about six-feet in diameter and four to five feet high, set over a circular pit a foot deep. The frame is covered with brush or thatch. The dirt floor is usally covered with grass or leaves, except for a space to the left of the entrance where the stones are placed. They are heated in a fire nearby and carried in with green wood tongs.

515 The sweat lodge serves as a sort of clubhouse for the men. During 517 the hot midday it is customary for the men to rest, the sweating proving very refreshing. Some lodges are located on the banks of the creek; others some distance away. Several men may be found during the heat of the day, lying on the sand near the lodge, stripped to breech cloth, awaiting their turn to enter. Women occasionally accompany their husbands, but such are considered family affairs, especially when they take the children.

It is the custom for a man to go into the lodge four times during the afternoon. Usually four go in together, but the number is not fixed. The space would hardly accomodate more. The host or leader sits at the rear with a basin of water nearby. It is very dark inside and the heat is intense. Suddenly he bursts into a song; if the others wish [533] they may join him. They stay from about ten minutes to an hour, and just before they emerge the leader sprinkles water on the rocks producing heavy steam. If the lodge is located on the banks of the creek,

They
never chastise children, although, like
them, they are fitfully very cruel or
kind to pets and domesticated animals.
The men, who constantly crowded about
my host's hut, were incessantly chatter-
ing and laughing, even when the gravest
subjects were approached or discussed.
The women are by education less viva-
cious than the men. While paying no
attention to pets, they are as affectionate
toward children as are the men. They
shrink from strangers, rarely, if ever,
join in conversation, and preserve a mod-
est bearing, not so much from nature as
through fear of censure from the men.
They are patient and industrious in the
extreme, and while at work are inclined
to chat in a sort of monotone with one
another. During the absence of the
men, they are more disposed to be com-
municative with strangers, seemingly,
not sharing their suspicions of them.
The women are not as passionate as the
men, although easily moved to tears.

The men are very inquisitive, curious
to know about other nations, although
not much impressed by things beyond
their own comprehension, and unable
readily to receive complex ideas. They
are humorous and quite witty, delight-
ing in repartee, hoaxing, and jokes; and
look in a facetious rather than a critical
light upon the awkwardness or discom-
fiture, even though serious, of others.
They laughed and chatted and joked
for hours about the death of one of our
horses, and the predicament it left us
in. The animal, weak after its terrible
passage of the deserts, had staggered
into the river and drowned. Most spirit-
ed and laughable pictures were drawn of
our probable sufferings and tears, when
returning without the horse; but they
said we ought to be comforted in our loss,
even with the prospect of famine or ex-
haustion, when we reflected that it was
a great gain to themselves; furnishing
them plenty of fresh meat, and cheapen-
ing wonderfully the contents of at least
one pack. Their perceptive faculties

[P.546B]

535 a few rude shuffles, half religious, half social — are neither representative nor picturesque, as are the cachinas or kâ-kâs of the Pueblos. "We know of these things," said Ko-hót, "but we are the children of the Coyote, and he did not teach our fathers to make themselves happy or prosperous by such means; therefore, our fathers did not teach us."

181 The Ha-va-su-paí have, among themselves, few of the crimes which destroy
674 the peace of most nations. A great family in a single house, they have learned to do to others as they would be done by; not as a golden rule, — ah, no! — but as a policy. They are virtuous, and, although base liars, are honest in the use of property to an incredible extent. Not the smallest possession of another is ever appropriated by one of them, and a button or insignificant bead, lost in the sands, would invariably be brought to me, if found by either child or staggering grayhead. The parents are excessively fond of their children, and the
[855 861] latter, though wild and independent, and never corrected by cross word or sharp blow, are remarkably obedient.

They are not so fair-dealing toward
648 the enemy. Ko-hót told me, with strange
721 frankness, that a few years ago his people joined other Indians in war against the whites, and, regarding them as enemies, stole horses and cattle from them whenever they could, bringing them down into the cañon, where they either sacrificed them or killed and ate them.
648 "But," he added, "the time has come
177 when I see this is wrong, and my people will listen to me when I tell them to smile on the *Hai-ko* [American], to ask him to eat, and to let his poorest or most tempting possession lie in the place it has been laid in; for has not the Hai-ko given to my children the hard metal and the rich garments you see all around you? [This with a proud wave of the hand toward the array of worn-out clothing in the council, and a down-